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THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

AUGUST, 1874.

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American Missionary.

VOL. XVIII. AUGUST, 1874. NO. 8.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

OUR COLLEGE RECORD.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.

Closing Exercises—Dedication of Virginia Hall—Speeches.

(Several papers have given extended and interesting accounts of these exercises which took place June 11, 1874. We cannot republish these in full, but we present below, a sketch made up of particulars furnished by the *N. Y. Times*, the *Christian Union* and the *Congregationalist.*)

The Annual Closing Exercises at this school, together with the dedication of the new and yet incomplete "Virginia Hall," have drawn together here, and today, a large company of the friends of the institution, including delegations not only from New England, NewYork and Philadelphia, but from Washington, and various points in Virginia.

THE SPOT.

If the reader will open his map of Virginia, he will find Hampton to be the town lying at the end of the peninsula formed by the course of the James and York Rivers flowing into Chesapeake Bay. This was the famous "Peninsula" of the late war. On this same Peninsula, in 1620, were landed the first American slaves, and here in 1861 emanated that celebrated order of Gen. Butler's which pronounced the slaves "contraband of war." Here, too, at Hampton, encouraged by this order and sheltered by the guns of Fortress Monroe, the freedmen of the war found one of their earliest asylums, and here the charities of the North in behalf of the pitiable refugees found first expression. In many ways, then, the Hampton Normal and Agricultural Institute is monumental.

The history of "Hampton" is now a part of the history of the country. The brave efforts of the American Missionary Association in behalf of the freedmen in all that section around Fortress Monroe, to which the negroes flocked after they were declared contraband of war, and the energetic labors of Gen. Armstrong as an agent of the Freedmen's Bureau, and as the organizer and upbuilder of the institution, are known to the general reader.

THE EXAMINATIONS were conducted by the respective teachers in reading, book-keeping, arithmetic, algebra, history, geography, and natural philosophy, with free questioning by the visitors. Dr. Ormiston, of New York, especially took in hand several of the classes with the view of testing their actual command of knowledge. His own great satisfaction in the results was shared by us all. While the memory seemed to be better developed than

the logical and inventive faculties there was a lively and eager interest, and an amount of acquisition which augured the best results from this noble experiment. Particularly commendable was the reading. It was characterized to a remarkable degree by feeling, the fitness of tone and emphasis to the thought.

The rhetorical exercises were attended by an audience that completely filled the great assembly-room, and largely composed of colored people, to whom it must be the grandest stimulus and education. It is this also to the white Virginians, to whom a model school of this high order and with such various and complete appointments is an entire novelty. We noticed one of these who wore a signally unhappy and suspicious look, but gradually brightened up through the day. Meeting him at evening as a hotel acquaintance he proved to be an editor of the *Richmond Enquirer*. "I came," said he, "greatly prejudiced against the school, and expecting to blow it up; but I am convinced. I yield my prejudices. It is doing a noble work for the colored people."

The original speeches and essays were characterized by simplicity, good sense, and genuine moral earnestness. There seemed to be one underlying thought—that of grateful appreciation of their great advantages combined with personal responsibllity for them as on trial for their people. As one of them said, "We shall endeavor to thank you by imparting unto others. We shall aim to work manfully, and thus prove that we do appreciate your kindness. We shall try to dispel the ignorance of our people, and to diffuse among them a pure morality. We are well aware that we can do nothing without the help of God." A tissue of religious feeling ran through all their sentiments. Another sentiment was noticeable—an amiable feeling towards their former masters. Every one of the speakers had been once a slave. While they gave their Northern friends the prominent place in their salutations, there were also salutations for their "kind Southern friends," and not a single word of upbraiding or reproach. It is plain enough that out of these students, orators will come from time to time. Their tones are deep and round and sweet, and full of that natural feeling which weds the word to the thought, and supplies the magnetism to eloquence. It was a proud and touching hour when the diplomas were given, and they were sent forth with tremulous words and the fervent benediction of the venerable President of Trustees, Rev. George Whipple, of New York.

THE COLLATION.

From these exercises of the morning, now ended, the company of guests, swollen to at least two hundred, marched under escort across the grounds to the new "Virginia Hall," there to preface the dedication appointed for the afternoon by a lunch in its spacious dining room. By a happy thought this large apartment had been arranged with numbers of little tables, instead of one or two long ones, and the consequence was a very social time over the abundance of cold meats, pickled oysters, salads, lemonade, cake, strawberries, and tea and coffee.

The North and South thus met together; the past and the present kissed each other. Here at one table sat Rev. Dr. Ormiston of New York, Rev. Dr. Ruffner of Virginia, State Superintendent of Public Instruction, and Principal Johnson of the Normal School at Trenton, N. J.; there, at another, Gen. Barry, the accomplished artillery officer at present stationed at Fortress Monroe, Indian Commissioner E. P. Smith, and Rev. Dr. Dyer of the Episcopal Board of Missions; at still another, Gen. O. O. Howard, Secretary Cravath of the A. M. A., and Dr. Ward of the Independent; and elsewhere, to mention only a few of those present, Secretaries

Whipple and Strieby, Revs. A. S. Twombly and J. W. Harding of Massachusetts, Revs. T. K. Fessenden and E. G. Beckwith of Connecticut, Rev. Dr. Armstrong, of Norfolk, and E. W. Blyden, a colored missionary from Liberia. The mixture was one that it was good to see.

THE DEDICATION.

The afternoon was occupied by the dedication services. The band of the Artillery School from the fortress discoursed magnificent music, and after a genuine address of welcome by a colored student, speeches were made by Drs. Ormiston and Dyer of New York, Dr. Armstrong of Norfolk, Senator Allen of Virginia, General Howard, Dr. Ruffner, State Superintendent of Public Instruction, Rev. Mr. Blyden, a colored missionary clergyman from Africa, and Rev. Thos. K. Fessenden of Connecticut.

Dr. Ormiston with his Scotch fervor and coruscating rhetoric, and most genial fatherliness of advice, made an educational address grandly comprehensive and inspiring, and rather lengthy. The marked speeches of the afternoon of public interest were by Dr. Armstrong, an old and thoroughly respected divine of Norfolk, and by Dr. Ruffner, ex slaveholders and gentlemen of the highest old Virginia type. Dr. Armstrong said that the occasion reminded him of a time when he got lost in attempting to ascend a mountain. Bewildered and discouraged, his spirits were suddenly elated by meeting an old friend. "How, came you here? You live the other side of the mountain." "Yes," he replied, "and I came up the other side, and we are met upon the top." "So, friends from the distant North, we meet from different sides upon the top of the mountain." And then with most winning courtesy and graceful oratory, the Southern doctor gave the heartiest approval of the Institute, its managers and its work. "Friends from the North, you are striking in the right place. If there is one thing we desire, it is to educate teachers, and the right teachers; as the experience of missions teaches that the missionaries do well to raise up a *native* and permanent ministry, so here, what we want is a native body of teachers, such as you are raising up."

Dr. Ruffner began by saying that if there was anything he never expected to do in his life it was to love General Howard, but turning at the same moment toward the General with a kind of gesture of welcome, the latter hastened forward, holding out his only hand, which Dr. Ruffner eagerly grasped in token of good-will, while the new Virginia Hall rang with vociferous cheering. Dr. Ruffner then set forth among other things, his reasons, and those of the Conservative Party, for opposing mixed schools, alleging the entire willingness and earnest intention of of the people of Virginia to give the negro an education; and asserting that Hampton might be considered an assured success. He also showed how the negroes in Virginia might better themselves in worldly circumstances by industry and temperance, and gave the outgoing teachers—the colored youths and maidens of the graduating class—some excellent advice.

The address of Rev. Dr. Dyer, of the Episcopal Missionary Society, was also a grand testimonial to the thoroughness of the culture at Hampton. Dr. Dyer said that he went to the school with a presentiment that he should be disappointed; that the progress made would not be so much as he had been told it was. But he had been shown that his presentiment was groundless; had seen that the normal work and the whole conduct of the institution was in the highest sense praiseworthy, and he promised to plead the cause of Hampton wherever he should go. Hon. Mr. Allen, of the Virginia Senate, followed with a lively speech, showing that opinion in

favor of a State appropriation for the Institute was steadily gaining ground in the Legislature. Gen. Howard next made some interesting remarks, in which he briefly alluded to the opprobrium which had at times been heaped upon those engaged in fostering negro education in the South, and how it had been faced, and in a measure overcome by the spirit of law; and closed with an appeal for pecuniary help in the work at Hampton and elsewhere.

One of the very best speeches of the occasion was that of the colored missionary, a pure black, Rev. Edward W. Blyden. His doctrine was that the noblest aspiration and the truest development of the black man was to fit himself to go back to his ancestral land, and to assist in the regeneration of Africa. "He never can find here his true manhood as an underling, an imitator and parasite of the Anglo Saxon. The black race never can be absorbed in the Caucasian. There has been mixed blood enough. Let it stay here. The mulatto can never be persuaded to go to Africa, and he is not wanted there. But the real black man feels it in his bones, and *he* will go, sooner or later. God has a providential work for him, a work for his own race better and nobler than he can ever accomplish here."

"How do you like that?" we asked a colored man upon the stage." "Don't like it at all. Don't believe it. I'm an American, not an African, don't know much about that country over there: I'm going to live here in my own country."

Rev. Mr. Fessenden then made an appeal for the support of "Hampton" by contributions from Northern friends of the institution. He strongly recommended subscriptions of $1,000, the yearly interest upon which would support scholarships, the tuition fees being but $70 per year. In addition to the $95,000 in land scrip given the school by the State of Virginia, $101,000 has been contributed in endowments, legacies, &c., and as much more is needed. Thirty thousand dollars are wanted for the completion of "Virginia Hall," and the trustees have decided not to carry forward the work until that amount is forthcoming. Who can doubt that it will be supplied? The school is not sectarian; all evangelical churches are interested in its noble work, and several scholarships were promised today. After what has been said at the dedication services of the new hall today, it looks as if New-England and Virginia were henceforth to work side by side in the cause of negro education.

ALABAMA.

TALLADEGA COLLEGE.

The Examination.

We take the following account of the recent examination at Talladega College from "Our Mountain Home," a paper published in Talladega.

Is the Colored man Susceptible of being Educated?

This question which, at one time received at the South an answer almost wholly negative, is no longer a debatable one. The unanimity with which the colored people have availed themselves of educational advantages wherever afforded them, has proven that they desire to be educated; and the rapid progress that they have made, even in our imperfectly taught and badly governed public schools, has convinced many, who doubted their capacity to learn, of their mistake. This change of opinion has been going on for several years past, until now the answer to the question, "Is the colored man susceptible of being educated?" is almost as entirely affirmative as it was once negative.

We have been led to make these reflections by what we heard and saw during the commencement exercises of Talladega College, an institution of learning established in our town some years since for the education of the colored people, and more particularly,

we believe, for the training of colored teachers.

The examinations of the various classes, so far as we heard them, were as thorough and creditable, to teachers and pupils alike, as any that we ever listened to. There was evidently no "cramming" about it, for any of the visitors were at liberty to ask such questions as they chose; this several of them did, and were answered promptly and correctly.

We heard classes in Greek, Latin, Algebra and English Composition, examined, and must say that the pupils acquitted themselves in a way that would do credit to any school or any scholars. We were particularly struck with the thoroughness of the examination of a class in Algebra on Thursday morning; the ease with which the several members of the class solved problems in equations of two or more unknown quantities; and their familiarity with the study of Algebra, (so far as they had progressed,) as shown by the readiness with which they gave the reasons for the operations they performed in solving the examples given them.

All the visitors, of whom there was a considerable number, and several of them old and experienced teachers, agree, so far as we know, in pronouncing the examinations in every respect creditable. Such opinions as the following, we give as specimens.

A rising and thoroughly educated young physician said to us, "The examination of the class reading Cicero's Orations was the best I ever heard." The mayor of the town, in a short speech made to the school, said "The Gordian Knot has been cut; the colored man *can* be educated, as proven by the wonderful progress that you pupils have made." And so we might continue to give favorable expressions for a column.

. . . Talladega College has been the means of accomplishing more good among the colored people than can be easily estimated. Its pupils, many of whom teach during the vacations, spread the healthful and religious teachings that they themselves have received, among their race throughout the surrounding country, and thus its influence for good is not confined to our town. Long may it remain to continue its good work, say we!

From a communication in the same paper from Hon. G.T. McAfee, we copy the brief extracts below.

. . . I have resided in this city since March 1, 1833, and have been for the most part connected, as a trustee, with the principal schools in this place, and a devoted friend to the cause of education, and I will content myself by saying that no Institution of learning since that time to the present, equals this College, and that the worthy President and associate teachers are eminently qualified for their high, delicate, and responsible trusts. . . .

And it seems to be all sufficient to dissipate the most chronic unbelief as to the practicability of acquiring an education of a high order by the quondam slaves and their offspring, just to give attention, during a *three days examination,* to the recitations and exercises of the students of this Institution.

From Rev. G. S. Pope, Selma.

Prosperous School and Church-Work.

The School-work has been encouraging in many respects this year. The attendance has greatly increased over last year although the times are much harder.

At present there is a good deal of interest felt among the more advanced pupils in having a Normal class formed at the opening of the new year. Several have made application to join such a class.

There have been 460 different pupils during the year, with quite a regular

daily attendance, and the pupils have in general made good progress and some have even surprised us.

One young man who commenced the year in 2nd Primary passed through 3rd Primary and 1st Intermediate into 2nd Intermediate, where at the close of school he was one of the best scholars in the highest class. Of course, such progress is rare. During the year this young man has given his heart to the Lord, united with our church and proves as earnest in his work here as in the schoolroom. He greatly desires to fit himself for usefulness.

There has been a good degree of religious interest in the school and quite a number of conversions. Several of the converts have united with our church. The temperance work, so well begun last year, has been vigorously carried forward. A good many new names appear on our pledge and there has been a deepening and strengthening of temperance principles in all.

KENTUCKY.

From the Report of J. G. Hamilton, Lexington.

Interesting Features of the S. S. Work —Co-operation of the Natives of Kentucky.

The most interesting feature of our work at Lexington is the Sabbath-school work. Organized in 1871, by the teachers of the Asociation, it has grown from a mere handful of pupils until it numbers in the aggregate between four and five hundred, or to put it more correctly, until all the sitting and standing room of our large building fails to accommodate the numbers who flock to the school. The organization and working of the school has excited considerable interest in the community, and scarcely a Sabbath has passed during the year without our visitors expressing approbation of our good work. The school has three departments—Bible classes for adults of both sexes, taught separately, what we call Testament classes, using the "Intermediate Series" of the "National Series" of lessons, and an Infant Department, to which are assigned all who are unable to read.

It has a corps of twenty regular teachers, whose interest in the work has grown with their connection with the school. Each month has witnessed improvement in the pupils; their interest never flags and their thirst for knowledge never ceases. During the present year, we have added to the school a library of nearly four hundred volumes. The most cheering feature of this work is that natives of Kentucky to the "manor born" are the most enthusiastic and devoted workers we have in the school, and the day of breaking away from long cherished prejudices has come to Kentucky at last. The teachers of the Association who first came to Lexington found a most bitter and hostile sentiment toward those interested in educating the negro. Now a kindlier feeling has taken its place and the friends of education for the blacks have multiplied many fold.

We cannot but believe that our Sabbath school has contributed something to the development of this sentiment in Lexington.

GEORGIA.

ANDERSONVILLE.

From a teacher after reaching home.

I reached home on Monday last, after an enjoyable and very encouraging winter in Andersonville.

Perhaps to outsiders, noting only the small enrollment of pupils in the school, the work might not seem hopeful, but to us, considering the poverty of the country and seeing as we do the self-denial which those who come are obliged and willing to endure, we are not at all discouraged. Remember that the cotton

crop failed last year, that most of the planters are bankrupt, many families suffering for food and very few able to command money for school expenses. A large part of our scholars came from adjoining or more distant counties, living on almost starvation diet for the sake of school. Shall I give you the board bill of one young man? Only one item, cost of provision for one month, $2.50 (two and one-half dollars). He told us that he could live on that, and from such observation as I could take of his housekeeping, I am confident he did so. The teachers were sometimes half-ashamed of their own luxury, which you know is not luxury at all except as contrasted with the greater destitution of those around.

Since the scholars were few, we had a better opportunity to study them separately and to mark the growth of character which in some was certainly very marked. Ah! there are so many things which can never be told, little things, but full of comfort and encouragement to us.

NORTH CAROLINA.

McLEANSVILLE.

Church Prospering, though destitute of a Pastor.

Our new house at McLeansville has now been enjoyed eight months, but it is still a frequent thanksgiving to Him who inclined some of those who love His cause to provide for its erection. As we have a God who answers prayer, I feel sure that blessings have descended upon the donors who have so often been remembered by those enjoying the fruit of their bounty.

The school during the winter months was large, (too large for one teacher), yet most of the pupils made commendable progress. The adults in the night school improved very much in reading, and learned something of numbers.

There has been no general religious interest during the past year, yet, not infrequently have we been cheered by the voice of some one in our meetings who had just begun the "New Life," In many of the church members there has been perceptible growth.

The Sabbath morning has been devoted to the Sabbath school. Meetings have been well sustained on Sabbath afternoon and evening, also Wednesday evening. The Sisters' meeting on Friday after school, and the Teacher's meeting on Saturday evening, have been attended with interest.

Though all this time they have had no minister, yet comparing themselves with the destitute places around (where ignorant colored ministers have control) the people often speak of themselves, and give thanks in their prayers, as being the "most highly favored people in the world;" and as therefore being under obligation to be better in heart and life than all others. E. W. D.

FLORIDA.

THE STANTON NORMAL INSTITUTE

"Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience he stands waiting, with exactness grinds he all."

One of the perplexing problems left for this generation to solve, on the conclusion of the late "onpleasantness," was the one, what to do with the colored people, or rather, what they would do for themselves. This is being worked out much more rapidly than the most of us expected, for there is an elasticity in their make-up, and a readiness to adapt themselves to circumstances which not only preserved them in slavery, but bids fair to work out their complete redemption from the effects of slavery.

But the question most often asked by the Northern people was, and still is, Will the colored people learn? Will they make the most of the advantages so suddenly thrust upon them? These

questions are being solved. Each year's operations does something toward this end. So far the result exceeds the expectations of the most sanguine, and the close of each term of the hundreds of colored schools in the South attests the wonderful aptitude of the colored child to learn. Besides, there is allied to this aptitude a most singular inclination to study. We have watched these children more or less, for a year and a half, and have gathered up facts until we have enough of them upon which to generalize and deduce principles and arguments.

A visit, Thursday, to the Stanton Normal Institute has impressed us more profoundly with the fact that the uneducated white children have a hard race before them to keep up with their colored competitors. With the colored child, study seems a novelty and an instinct, born either with his freedom, or a new life infused into a pre-disposition long dormant for want of opportunity. No matter what the cause or where, the fact is as patent to the observing as the warming influence of the sun is on vegetation.

Four years since, the Principal of this school says, not a scholar in her school, save one, could go through the multiplication table, while to-day in the school there is a large class working in cube root, another in fractions, while the number who have made proficiency in all the branches usually taught in graded schools is large.

What struck us most forcibly was the readiness with which all questions were answered, and the rapidity and facility with which they worked out hard problems on the blackboard. The writing in almost every instance was good, the letters well formed, and plain. They must be good natural mechanics.

One little girl, barefoot, eight or nine years old, a very "mite," no larger than some children of seven, spelled hard and difficult words on the blackboard, words that would puzzle half of our business men, writing them with the precision of a writing master, and very rapidly, without making a mistake, save in one instance, in more than a dozen words, besides giving the definitions. She had not been drilled in this lesson, for she was in a large class, and it was not exhibition day, and she was the first to complete the task, showing that she depended on no companion scholar. All this shows natural aptitude, and careful training on the part of the teachers.

One other thing is evident to the visitor, that is, that nothing that is worth learning, or that is usually taught in white schools, is omitted here. Drawing maps, triangulation of the various portions of the earth, a description of rivers, boundaries of countries, with all the most prominent points and facts of interest, is attended to and fastened on the mind in a way that is novel to the scholar, and therefore will be permanent. There seems to be nothing neglected that tends to the one grand object in view, of making practical and well educated scholars of all in attendance.

This school has been an especial object of interest to visitors since its establishment, and never more so than during the past winter. Almost every Sunday, collections have been taken for one object or another, to better furnish the chapel for the accommodation of visitors, or for books or charts, or to lay out the grounds and adorn them, so the surroundings will be more attractive to all. This winter the contributions have been generous, and a good use has been made of the funds. More than twelve hundred loads of earth have been carted on the grounds; nearly a hundred evergreen trees planted, with other improvements that will attract the notice of the visitor.

The library room has some five hundred volumes on its shelves, suitable for the scholars; with school books, Bibles, Testaments, etc., amounting to about as many more.

The school has the following corps of teachers: Miss C. E. Williams, Principal; Miss P. A. Williams, assistant and teacher of the High School; Miss K. H. Allen, teacher of the Grammar; Miss C. B. Sampson, do., Miss E. M. Menard, do., Mrs. M. E. Clark, Primary, Mrs. D. I. Grant, do. Mr. Perry has charge of the musical branch of the studies, and has taught the scholars to read music, and to sing by note. He has had good success we are told, and the singing shows skill and careful training.—*Jacksonville, Florida, Union.*

CHINESE IN AMERICA.

One of the editors of the *Congregationalist*, travelling in the West, sends to that paper an interesting sketch of his observations among the Chinese in Callfornia. We present below an extract relating to

RELIGIOUS WORK AMONG THEM.

The first Sabbath in June I was at the morning service in the new Bethany Church in San Francisco, where Rev. W. C. Pond is the acting pastor. The communion followed the sermon, and four Chinese were baptized and admitted to membership. The chapel and the audience were both small, but the occasion was one of no ordinary interest. There were about twenty-five Chinese present, nine of whom joined in the communion service, being members of other churches. There are five in the Third Church in San Francisco, Rev. Mr. Baker's, five in the First Church at Oakland, and one in Dr. Dwinell's church at Sacramento, making now fifteen in all. They have also come into the Methodist and Presbyterian churches in larger numbers. The Baptists, too, have a prosperous mission in the Chinese quarters in San Francisco ; but as yet there are less than one hundred Chinese church-members in the State, though there are a good number of converts who are expected to join soon. There is a Chinese school every week day evening in the chapel occupied by Mr. Pond's church, and he has charge of the work of the American Missionary Association among the Chinese throughout the State. They have appropriated $4,500 for it this year, and also all that shall be contributed by the California churches to the treasury of the Association. Many of the churches in San Francisco and other large places have Chinese Sabbath schools. The main work at first is to learn to read, and then verses of the Bible are committed to memory. I was greatly interested to watch the method of instruction at Dr. Stone's church, and also at the First Church in Oakland, where I found Miss Temple, formerly of Chelsea, busily engaged as one of the teachers. All the pupils were orderly, and seemed hungry to learn.

INCIDENTS.

I was surprised at the youthful look of the pupils in these schools. Many of them are mere boys, and willing to be taught in religion as well as reading. Some of them encounter opposition from their companions, and no doubt are thus deterred from attending the schools. Mr. Pond relates a case of a lad who was threatened by his brother, and replied : "I shall follow Jesus, if I go to death." There is still a most outrageous and wicked prejudice against the Chinese among the more ignorant white people. Chinese boys attending evening schools have been stoned even recently, making it necessary to secure an extra policeman; and in another instance they were spit upon as they entered the door of their school by some young women occupying the second story! These annoyances cause a school to drop off seriously in numbers, and great perseverance is needed on the part of the teachers. I could mention several cases in which learning to read the Word of God has resulted in conversion. One of the most striking was this. At the school in Mr. Pond's chapel there was a young man considerably proficient in the Chinese classics. He cared nothing about the Gospel, but wished to study English. He used to argue with the converts against the Christian religion, and they were unable to answer him, but they put a Testament into his hands, and that reached his heart. The miracles first secured his attention. He studied them with the deepest interest, and used to say, "The blind, his eye touched, he see. The lame, he walk quick." And believing these mighty works of Jesus, he soon received Him as his Saviour.

HOPEFULNESS OF THE WORK.

After the service at Mr. Pond's church, and on thinking over what is being done in various ways to Christianize the race, the case had quite a hopeful look to my mind; but the same day, towards twilight, I passed through the Chinese quarters of San Francisco, and also took occasion to visit one of their Joss houses, where idols are to be seen in abundance. This quarter of the city is well named, Hong Kong. It was just the hour for everybody to be out, and the streets for a short distance were clouded with Chinese. This exhibition had the effect to make the work which these churches and schools are doing seem almost insignificant; and then followed the thought of China itself, with its population of nearly 400,000,000! But, however small the work in California is thus made to seem by comparison, I am

convinced that it is a promising one, and deserves hearty encouragement. Dr. Mooar, of Pacific Seminary, Mr. Pond, and others, take a very hopeful view of the matter, and think it promises as well as work of this kind anywhere. And who shall say but that this seed, sown in weakness, shall be raised in power, as being the opening wedge in Christianizing China. I was told that thus far the Chinese who have come into the churches have run as well as the native members; though it can hardly be expected that their standard of what the gospel requires shall be as high at first, and their understanding as clear, as if all their lifetime instructed in church and Sabbath school.

CIVIL RIGHTS.

BEREA, KY.

BY REV. JOHN G. FEE.

Many indulge in evil forebodings as to the practical working of the Civil Rights Bill, when it becomes a law. The best correction for such is the substitution of facts.

In the little town of Berea, Ky., there are seventy-four white families—some from abroad—most are natives. Of these white families fifty-eight are land-holders—have their lots, their homesteads. In the same town or area, are forty-nine colored families. Of these forty-two are land-holders, have their lots, their homesteads. Not one man of all these is a drunkard. One white man very rarely takes his "spree," and when he gets whiskey he must go out of town to get it—none sold in the town.

In the College, including the primary department, there are 274 pupils—117 white and 167 colored. In the Sabbath school there are 248—112 white—136 colored. I have not known in life a more quiet, harmonious school and community.

You will ask why that pistol shot through the window of President Fairchild? I reply, certainly not with intent to injure any one; for the shot was above all heads, and not in the direction of any one. Two persons were in the room, but they were at the extreme end, and the shot went through the middle of the room. I can attribute the act only to that recklessness which whiskey sometimes engenders. This recklessness, we think, was from abroad. We know no one in the community who entertains any unkind feeling towards our much respected President. The community is quiet, orderly and harmonious.

What has been done can be again done, and with better men and greater facilities, a better work. Such communities must in every country be a regenerating force. There is nothing so effective as *personal presence*. Good men and women manifesting the spirit of their Divine Lord, are the "salt of the earth." Sooner or later the people, colored and white, will gather around them, and coöperate with them.

Some men will bluster over and against the mixed schools. So they did about freedom,—then citizenship—then franchise; and when the time came, submitted to all; and so they will to Civil Rights, if Christian men and women will quietly stand for the right.

Where there are centers of population made up of true men and women, they should be sustained, and the work of righteousness pushed into efficiency.

MIXED SCHOOL IN VIRGINIA.

Voluntary Labors—White and Black Children in the Same School.

I find in the article on the "Great South," from *Scribner's Monthly*—in your May number—the following: "No attempt has been made by black or white to insist upon the education of the races together, it being tacitly allowed on both sides that it would not be wise."

Allow me to inform you that, in humble dependence upon the God who helped Nehemiah to build the wall, we have come hither to endeavor to repair

the breach. With our own six white children we announced free classes from seven to nine, four nights a week. The first two who applied for admittance were white, and the parents assure us nothing shall induce them to remove those children. No effort was put forth by us to induce them to come, but prayer. During the four weeks that we have been here we have received sixty-seven applications, and 57 have already come. We are receiving accessions nightly. An intelligent Christian colored man requested me to instruct his nine children; two of his little girls—eight and ten years of age—are remarkably quick. With twice reading the French alphabet, they acquired the sound; and the second night applied their lesson to columns of spelling, and read correctly twenty-seven words in French, viz.: The days of the week, the months of the year, the seasons, and the elements. It is a pity such talent should remain uncultured. Of course we do not think of teaching French until some advancement has been made in English. Some of the young men are eager to acquire knowledge. We have also a Sabbath school, which is well attended, and a Bible class on Sunday nights.

The colored man referred to *rents* six acres of land, and for these six acres he has paid, during nine years, the enormous sum of one thousand two hundred and ninety-six dollars—sufficient to have purchased it. It is not surprising, that with all his ability, he finds it *hard* to get a respectable living for nine children.

I do not anticipate more evil to my children from coming in contact with colored scholars than if they were in *our school* at St. Jude's, London—which school is composed principally of children belonging to the poorer classes.

REV. BARNABAS ROOT.

In the last number of our magazine, under the heading "Time Works Wonders," was shown the different treatment received by Barnabas Root in Chicago in 1857 and 1874. Below may be found a further illustration of this caste prejudice and the deserved rebuke, in the facts and correspondence following.

We copy a brief explanation from Pilgrim's letter to the *Congregationalist*.

On the way to Kewanee, as the large delegation from the Chicago way turned in at Mendota for dinner, Mr. Root was not allowed to sit with his company, and so he withdrew, and a couple of Chicago pastors, who asked that their traveling companion might sit with them. If the body of men, thirty or forty, had known of the occurrence at the time, they would have risen up in a mass to shake off the dust of their indignant rebuke. But as quick as the opening sermon was over, resolutions introduced by Dr. Patton were passed, calling the affair an insult to the Association, and to the whole Church of Christ; calling for the Supplemental Civil Rights Law, and asking of the Railway Company a disavowal of the affront. These were at once telegraphed to the four Chicago dailies, and the noon train from this city the next day took into that eating house a piece of chain lightning. Returning, the delegation kept good conscience by eating no meat at those tables of heathen caste.

The prompt and praiseworthy action of the officers of the Ill. Central R. R. Co. is evinced in the subsequent letter from the President of the Road.

ILLINOIS CENTRAL RAILROAD COMPANY,
Office of the President,
CHICAGO, June 8th, 1872.

My Dear Sir:

I have received a copy of your resolution respecting the Railway Hotel at Mendota.

I very much regret the unwarranted action of Mr. Taylor, the lessee, and have enclosed a copy of your resolution to him, with a note (copy of which is enclosed) expressing our unqualified disapprobation of his conduct on this occasion.

Very truly yours,
JOHN NEWELL, President.

C. E. DICKINSON,
Scribe State Congregational Association.

ILLINOIS CENTRAL RAILROAD COMPANY,
Office of the President.
CHICAGO, June 8th, 1874.

Sir: Permit me to call your attention to the resolution passed by the State Congregational Association, at Kewanee, on May 28th last.

I am very much surprised that any respectable citizens should have received such treatment at your hands, and regret that your hasty conduct on that occasion has cast a shadow over the previous good reputation of your Hotel. This Company as owners of the property will require that all citizens of any race receive respectful treatment at the hands of its tenants, or employees; and I trust your future action will remove the stigma now attached to our Mendota Hotel.

Very respectfully,
(Signed) JOHN NEWELL, President.

CHAS. TAYLOR Esq., Mendota.

American Missionary.

NEW YORK, AUGUST, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

OUR FINANCES—INCREASE OF DEBT.

The American Missionary Association has, for several years, borne the burden of a heavy debt. As we have frequently explained, it was created by a necessary expenditure on our part, to secure the conditional appropriations of the Freedmen's Bureau. The wisdom of this has not been questioned, for it has laid the foundation of our permanent and successful educational work in the South.

Our plan has been to reduce this debt, by the utmost curtailment consistent with efficiency, until it should be brought down to a point at which the sale of our Western lands would cancel it. In this effort we were making encouraging progress. The debt was largest in 1868 being then $87,726. At our last annual meeting it was reported at $55,481. The lands were valued at $35,000, and we had the reasonable and joyful hope that if prosperity continued, the debt would be brought down and the lands sold. But the panic and other causes have disappointed us in both respects—the debt is larger, and the lands are not in demand.

We make no appeal for the liquidation of the whole of this debt; we feel that, under all the circumstances, it would be unwise. But we do ask:—

1. That we be enabled to cancel this increase of debt, amounting to about $20,000. There are persons that take a deep interest in the work of this Association, and to whom our appeals are seldom made in vain. The *special* contributions they could make, without great sacrifices, in small or large sums, would easily reach the amount asked for. Friends, shall we receive it?

2. That current contributions, from individuals and churches, be neither neglected nor diminished. We must soon determine the plans for the coming year. We ought to maintain in their fullest working capaciiy, all our educational institutions, and to increase largely our church work. The condition of the Freedmen earnestly appeals to us for both. But a diminished income in the next few months will give us notice of increased debt or of inevitable and crippling curtailment of work! The first is not to be thought of, and the last brings irreparable injury. The Freedmen need the means of enlightenment far beyond all they now have; we have the buildings, the teachers and the missionaries. Must we, dare we diminish, instead of increase? Our friends, who in their sympathies and consciences, stand pledged to help Freedmen onward, must answer.

JUSTICE BEFORE GENEROSITY.

The article we copy from the *Congregationalist*, headed "Our Account with the Freedmen," is the most forcible statement of the case we have ever seen. We can add nothing to the clearness of the reasoning or the force of the conclusion. We only say, Read it.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.

Hampton has the first place this year, as last, in our "College Record." This position is due to it from the remarkable array of visitors in attendance there, and from the importance of the great event of the day, to it and to the colored people, the dedication of Virginia Hall.

In due time, we hope to chronicle the dedication of Jubilee Hall, at Nash-

ville, and, in their order, as God shall give the means, the building and consecration of the edifices still needed for the other institutions in the South. These large and convenient buildings are both monuments of justice to the ex-slave, and magazines of strength and safety for the nation.

We regret that we cannot complete, in this number of the "Missionary," our survey of institutions in the South, but the Reports are not all in as we go to press.

CASTE-PREJUDICE.

We publish to-day three articles on this subject, under the heading of "Civil Rights," to which we invite attention.

The greatest opposition in the South to the Civil Rights Bill is on the score of mixed schools. We make no argument here on that point, but refer the reader to the communication of Rev. Mr. Fee, in which he describes the working of a mixed school in an intelligent community. We cannot see that anybody there is harmed by the educating together of the children of the Common Father, of both sexes and colors. Another letter from a voluntary laborer in Virginia shows the same harmless result.

The struggle at the North is not in the school but in the hotel. The notice we give of the experience of Rev. Barnabas Root in Mendota, Ill., shows that the colored man has friends in influential quarters.

The Civil Rights Bill in Congress is dead for the present, but the law enacted on that subject by the Almighty, in creating all men of one blood, is a living reality and will sooner or later be enforced by an advancing civilization.

AN ABOLITIONIST.

What an avalanche of scorn there once was in the utterance of that word! But like the terms "Christian," "Puritan" and "Methodist," the reproach has changed to honor. The meeting recently held in Chicago of those who bore that name in the dark days, was a memento of that change. We give to it large space in the Missionary, and feel that it is none too much.

We regret that neither of the Secretaries of this Association could be present; prior and indispensible engagements prevented. A sketch of the Association, prepared by Sec. Whipple was forwarded to the Convention, was read and will be published as we understand with its permanent papers.

It is worthy of note that of all the early organizations which arose out of the Anti-Slavery struggle, the American Missionary Association alone maintains an active and growing life. Its aims were so broad, that when the slave became free, its work for him was, in a large degree, just opening out.

America will be guilty of her second great crime and blunder, in her dealings with the colored people, if she stops with emancipation. Justice and safety demand that they have the means of becoming intelligent and virtuous citizens: and the Church of Christ will miss a golden opportunity, and incur the blame of the Master, if she does not see to it that these people grow into enlightened Christians here, and are fitted for missionaries to Africa.

ACTIVE CHRISTIANITY THE ANTIDOTE FOR SCEPTICISM.

No one can deny the sceptical tendencies of this age. Science is supposed to invalidate the history and the miracles of revelation. Theological odium is useless as a weapon of defence. Let Nature be questioned to the utmost, and let her final answer be accepted; only let us beware of the hasty reports of bustling "interviewers" with her. She knows well how to answer a fool according to his folly, but only fools need be deceived. Wise men will wait till

they know exactly what the dead skull or the living ape does tell—if indeed they tell anything.

In the meantime, there is a way of meeting these sceptical tendencies, and, perhaps, it is, after all, the best way, as it is within the reach of the mass of Christians. It is by increased zeal for the conversion of souls and for the extension of Christ's kingdom—the way of grace and not of nature; and the history of the Church in our land gives us at least one illustration of its efficacy.

At the close of our revolutionary war, French infidelity had laid a mighty grasp upon the minds of Americans, upon scholars, public men and the masses. Christianity seemed ready to vanish away. But the great revival in Yale College in 1802, and the broad sweep of revival influences over the land, reaching through the then border States of Kentucky and Tennessee, together with the remarkable spread of the Methodist Church, revolutionized society. This was followed by the organization of the American Board and the noble group of missionary and benevolent societies, thus developing the practical and beneficent character of Christianity. Before all this, French infidelity sank, unattacked. The battle was won in the heart and conscience, and not in the field of controversy.

If now God's people will seek anew the quickening influence of the divine Spirit; will devote themselves more earnestly and directly to the conversion of men; will show their self-denial by banishing intoxicating liquors from the side-boards at home, and by rescuing the young from the snares set in the saloon; will prove their practical Christianity by taking care of the Freedmen, the Indians and the incoming multitudes from other lands; and will lay aside their expensive and useless luxuries, and consecrate their treasures to wide reaching and apostolic labors for the conversion of the world, then can they look without fear on the struggle with modern science. The great law of the "survival of the fittest" could be trusted to decide whether the personal God of the Christian, or the germinating Mist of the sceptic, was the creator of all things!

MISCELLANEOUS.

From the Congregationalist.

OUR ACCOUNT WITH THE FREEDMEN.

Are we doing our full duty to the freedmen?

There are various considerations which urge us on with their education and elevation. There is the general one of the exceeding value of knowledge. There is the special one of a nation's self-protection. But more impressive than either of these, or than any other, is the thought of the debt we owe them.

Perhaps the sublimest strain in that noblest of State papers, President Lincoln's second inaugural, was this:

"Yet, if God wills that it [the war] continue until all the wealth piled by the bondmen in two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword—as was said three thousand years ago, so still it must be said, that the judgments of the Lord are true and righteous altogether."

Yes! The whites have suffered their retribution. Now let the blacks have their requital. There is no juster, ampler amends to be made for the deep, deep wrong that has been done their race, than to educate it. We *owe* the freedmen everything that we can do for them. Our obligation to them is very different from that to the immigrant at the West, to the papist of Europe, to the pagan of the antipodes. The reward we bring them is to be reckoned not of grace, but of debt.

This is no new thought, but one of those old ones which cannot be called to mind too often, or too forcibly. There is danger that we place our ben-

eficiary work among the freedmen in the same category with Christian work in other directions. It does not belong there. It stands by itself, on a higher plane, and presents more solemn exactions than any. It combines in itself the features of all other benevolent effort, and then adds one of its own which intensifies every other. It is a purely evangelizing work, like that of the American Board, with its preachers, teachers and schools. It is an educational work, like that of our College and Education Society. It is almost a church building work, like that of our Congregational Union. It is altogether a work within our own borders, like that of our Home Missionary Society. And it is all this to a people who for more than two hundred years have lived amongst us in an oppression which we have either directly inflicted or tacitly permitted, an oppression which has stunted them in all that pertains to the truest manhood. Is it putting it too strongly to say to the American Christian: First your debt to the freedmen, then your gift to the world!

If the account between the two parties mentioned is ever settled, the statement will read something like this:

THE AMERICAN PEOPLE

To the FREEDMEN, *Dr.*

To Centuries of Oppression..Everything.

Cr.

By Emancipation....Nothing to boast of.

" Education.....Little enough.

Even then the balance against the debtor will remain too heavy ever to be paid.

A WORD TO THE FARMERS.

From the Advance.

. . . But now we were thinking of their value to the Church. The stress of the times and our vocation as conductors of a religious paper remind us of the help that the farmers must bring without delay to the various causes of benevolence, if evil consequences are to be averted. It is known that all our societies are pressed, and some of them sorely pressed, by the universal stagnation of business. Their receipts are becoming alarmingly small. The three great benevolent enterprises to which our churches stand pledged —Home Missions, Foreign Missions and the Freedman's Cause—are in danger of being seriously crippled. With business still everywhere at a stand, after six or eight months of almost entire idleness, there is little ability in the cities and centers of trade to afford relief. The losses of business men have been immense, and are not yet at an end. The farmers are the only well-to-do class in the land at the present time. As a body they are in good condition, and have the money which must save our imperiled charities. We fear that they do not sufficiently realize this truth, and that they are tempted to hoard at precisely the moment when they need to disburse. Ordinarily large sums are given by city churches and by wealthy individuals, who are now the ones especially affected by the results of the late "panic." Hence the dependence must be on the country churches. Their combined gifts must be poured in at once, to avert disaster. Let the good pastors and deacons lay this thought to heart. The rural churches are very apt to be negligent in systematizing their benevolent contributions. They have no settled order, perhaps; or they are weak; or they change pastors, and in the interim and while the new minister is getting to work, benevolent causes are forgotten! And so the months slip past, the year ends, and the church has done little or nothing for any object beyond its own bounds! To this widespread neglect is owing the discreditable fact that in many of the States only from one-third to one-half of the Churches take contributions for even the three leading causes just named. This is a serious injury to the churches, in its reflex influence on their character and habits, and it keeps our benevolent work in continual embarrassment. But however this state of things could be endured in seasons of general prosperity, the wants of the kingdom of Christ call for a decided change in this year of depression. Let

the country churches—even the feeblest of them—come to the rescue. Combine the drops till they flood the treasury!

REUNION OF ABOLITIONISTS.

The *Advance* of June 18th contains the best accounts we have seen of the great gathering, during the previous week, of old Abolitionists, in Chicago. We take the liberty of laying before our readers an outline of the meeting, made up from the articles in the Advance, taking our choice freely from editor or contributor, and giving our own arrangement of items.

The leading sensation of our city, during the past week, has been the Anti-Slavery Reunion. The location was too far west to call together the largest number of the old veterans in the great moral and political conflict of this generation, yet there was a respectable mustering of the hosts, and there was quite a show of the ancient leaders. Many, alas! have been removed by death, such as the Tappans, Birney, Leavitt, Alvan Stewart, Colver, Wm. Burleigh, Charles Sumner, and Amos A. Phelps, while, of the living, Whittier, Garrison, Wendell Phillips, Gerrit Smith, Jocelyn, and other heroes were unfortunately absent. But it was a pleasure once more to look upon the forms of Wm. Goodell, Chas. C. Burleigh, Levi Coffin, Edward Beecher, John G. Fee, George Clarke, Prof. Morgan, and other brethren in the anti-slavery cause, so often seen gathered in convention in the old days of peril and obloquy, and whose words still seemed ringing in our ears. But how old they have grown, and what a sense of age crept over some of us to see their venerable appearance, even though it was in youth that we mingled in their company! Could these grayhaired fathers be the men whose prime was given to the redemption of the slave? Could those calm speakers be the fiery orators whose burning eloquence had roused the North to a sense of responsibility? It was even so.

Blood tells; in the church as well as in the family. A Congregationalist, by virtue of his ecclesiastical lineage, ought to be a friend of freedom. It was interesting to note what a preponderance there was of the denominational descendants of the Pilgrims among the old abolitionists attending last week's Reunion. No one could have shied a stick into that crowd without hitting a Congregationalist, and the chances were three out of four that he would be found to be a Congregational minister at that. Among them were William Goodell, John Morgan, Hiram Foote, William Dawes, H. L. Hammond, John G. Fee, Lyman Whiting, Wm. T. Allen, A. J. Grover, Lucien Farnham, Flavel Bascom, J. Blanchard, George Thompson, and we know not how many more. And in most of the biographical sketches read it came out that the subject was either a Congregationalist minister himself, or the son of such a minister.

What a group of faces! They are God's sculptures. The chiseling which drew these lines, furrows and forces, was by a hand divine. They are historic medallions and statues in the great Temple of Redemption. These names gleamed in the newspapers twenty-five and thirty years ago, as the names of generals and commanders did in the near following which their work brought on, and their principles made victorious for freedom. These come from a thousand battle fields; from those of fierce personal grapple between conscience and duty in their own bosoms; between social sacrifices, church sympathies, business and political bindings, and indeed from combat with almost every form of personal sacrifice, and the grand impulse to "remember those in bonds as bound with them." Then came the field work. They had mockings and cruel scourgings (by papers and pamphlets),—they were beaten and stoned; chased from town to town; despised, spit upon, put in prison, put under crushing fines, im-

periled in their persons, the sanctuary of their homes oft desecrated by ruffian furies, and they were counted the off-scouring of men. All the way from the district school-houses (those seed-plots of American liberties), through court-houses, churches, halls and out-door mass meetings, up to the two halls of the national Congress they fought the gigantic and oft-times infuriate and fiend-like foe. It was an unceasing war. "A battle and a march" might have been the perpetual bulletin. Their camp-fires never went out. They went into no winter quarters.

It seems scarcely credible that only so few years ago the politics and the prejudices of the country were such as we have just been reminded that they were; that one-half of the States were under the heel of the slave power, and the other half shamefully possessed—to put it gently—with moral cowardice; and that only fifteen years ago two worthy men in this city were sentenced by Judge Drummond, now on the bench, to five months' imprisonment in the county jail, with heavy fines, for the crime, under our flag, of helping a slave on in his flight for freedom. But happily that woe is now passed. And it was altogether like our great poet of freedom, John G. Whittier, to say, as he did in his letter to the convention: "For myself, I bow my head in silent thanksgiving, profoundly grateful that I have been permitted to outlive the great wrong, and see the flag of my country everywhere float over freemen." That all the speakers exhibited in equal degree the devout spirit and fine sense of propriety, is more perhaps, than could be said. We noticed that while they sung, and sung well, some of the old anti-slavery songs which once did such good service, the convention did not once sing a doxology, or, we believe, even a hymn. This was probably a mere oversight, yet one not wholly without significance. That many of the men, whose souls were thrilled with an enthusiasm of humanity, should have burned with indignation at the course pursued by the churches, and should have contracted a life-long prejudice against organized Christianity, is not strange, however inexcusable. Some scars remain, and some wounds, then inflicted are yet unhealed.

The biographical papers that were read and the personal recollections, that were given, taken together, would constitute an exceedingly interesting chapter in our American history. And it would be as instructive as interesting. It is one which ought not to be forgotten. The conflict, as a persistent agitation and discussion, formed for one entire generation the most vital part of our national political history. The importance of its lessons are not likely to be over-estimated. History, of course, will not precisely repeat itself; but it will in the main features of its reformatory contests.

The slaves, it is true, have been set free, and the country disenthralled from the "underlying cause which heaved its perpetual turbulence;" but we are as blind to our situation as were too many of the generation before us to theirs, if we do not see that most momentous responsibilities rest upon us for the yet further liberation of that people from still existing evils and disabilities. And we are as deaf as they, if the voice of God's providences to-day does not inspire us, to the point of enthusiasm, in the work before us. The country has, to a great degree, awaked from the horrible nightmare of color-prejudice; the slave-owner has lost his whip and the slave his fetters; but without education and religion, they might almost as well have been left where they were. The various religious communions in the North are doing something for them; it cannot be questioned that a great deal more should be done, and that right early.

REMINISCENCE OF DR. KIRK.

C. M. Morton, the well-known missionary of the Plymouth Bethel, in Brooklyn, tells this story of Rev. Dr. Kirk, interesting as a piece of his own personal experience, and illustrative of the spirit of the good man lately gone to heaven:

Nine years ago Dr. Kirk was preaching a series of Revival Sermons in Chicago, and Mr. Moody's North Side Mission was crowded during all his stay.

In company with a number of other wild and reckless young men, I strayed, one night, into the chapel, and we took seats in the gallery. He was speaking from the Prodigal Son. He told us "all things that ever we did," and we wondered who the earnest old man could be. For the first time in my life, I was deeply impressed by a preacher. How wonderfully he brought out the tenderness of God, and how plain the way to heaven seemed to be while he was speaking! In closing, he illustrated the journey of the Christian, by a voyage to Liverpool. 1st. Make up your mind to go. 2d. Get all ready. 3d. Take your ticket and go on board. 4th. Stay on board until the journey is done.

The last point was a striking one to me. Although a reckless young man, and totally ignorant of the Scriptures, I understood at once why it was that so many failed to live a consistent Christian life, after making a start. Sitting in the gallery, surrounded by boon companions, I said in my heart that if ever the journey should be undertaken, the point about "staying on board" ought to be carefully remembered. He made a strong effort, before the meeting closed, to persuade the unconverted to decide to serve the Lord. There was not one response. Hundreds were "almost persuaded," however, and the great congregation moved slowly and reluctantly away, after the tremulous benediction. I do not know why I stayed until after my companions were gone, but I did; and Mr. Moody introduced me to Dr. Kirk. He took me kindly by the hand, and said: "My dear brother, why did they not come to Christ? If they only knew how happy they would be, they would not stay away from him, would they? You must help me pray for them." He was believing me to be a Christian, and his words took a strong hold of my soul. The second sermon was mightier than the first. I felt humiliated and ashamed to know that he was giving me the credit for being a good man, when I was vile and unforgiven and would have given all I had to have deserved his words. And yet, my cowardly nature would not permit me to tell him the truth. He still held me by the hand, and when I looked into his face again, his eyes were filled with tears. Dear old man!

From that night I began to seek for the Saviour he loved so well, and it was not long before I found him. I commenced to preach the gospel at once, and have had nine happy years. My friend has gone to the other side. I expect to "stay on the ship," and meet him there.

STUDENT-WAITERS.

Doubtless many Newarkers have noticed the excellent character of the negro waiters at Long Branch and other summer watering places, and have favorably compared them with the usual mussy attendant of the New York hotels. A little inquiry into their history has elicited some interesting facts. A large number of them are students at the Howard and other freedmen's Universities where they study during the winter season. The vacations of the institutions are especially adapted to the students seeking employment in the summer months, generally extending from the first of June to the last of September. The boys are thus enabled to accumulate sufficient money for their winter's board and tuition, and even at the close of their course at school sometimes have a little ready cash to commence life with. It is to be hoped that some of our readers when the time for "feeing" comes around may remember that perhaps the dollar they toss away is meant for more than a day's pleasure for the obliging waiter of a summer's sojourn.—*Newark Advertiser.*

POETRY.

BETTER THINGS.

Better the love of gentle heart, than beauty's favors proud;
Better the rose's living seed, than roses in a crowd.

Better to love in loneliness, than bask in love all day;
Better the fountain in the heart, than the fountain by the way.

Better be fed by mother's hand, than eat alone at will;
Better to trust in God, than say, My goods my storehouse fill.

Better sit at a master's feet, than thrill a listening State;
Better suspect that thou are proud, than be sure that thou art great.

Better to walk in the realm unseen, than watch the hour's event;
Better the *well done* at the last, than the air with shoutings rent.

Better to have a quiet grief, than a hurrying delight;
Better the twilight of the dawn, than the noonday burning bright.

Better a death when work is done, than earth's most favored birth.
Better a child in God's great house, than the king of all the earth.

—*George Mac Donald.*

FAMILY CIRCLE.

SORRY IS NOT ENOUGH.

"ALLAN! Where is Allan?"

A moment ago he was playing with his little cart in the yard, hauling dirt to the currant bushes. I cannot tell how many cartfuls he carried. He was busy as a little man. But Allan is gone. Where is his cart?

"Allan! Allan!"

"I'se here!" at last said a small voice from the back parlor.

"What are you there for?" asked his mother, opening the door and looking in.

Allan did not answer at first. He was standing in the corner, with a pretty sober look on.

"Come out to your little cart," said his mother; "it is waiting for another run."

"I'se not been here long 'nuff," said the little boy.

"What are you here for at all?" asked his mother.

"I punishing my own self. I picked some green currants, and they went into my mouth," said Allan.

"O, when mother told you not to? Green currants will make my little boy sick," said his mother in a sorry tone.

"You needn't punish me," said Allan. "I punish myself."

His mother often put him in the back parlor alone when he had been a naughty boy, and, you see, he took the same way with himself.

"Are you not sorry for disobeying your mother?" she asked Allan.

"I sorry, but sorry is not 'nuff. I stay here a good while and have thinks."

S. S. Advocate.

MISSIONARY KATY.

HOWE BENNING.

"Yes, I've concluded to be a missionary when I get 'bout forty," said twelve-year-old Katy, coming home from a meeting where a lady, for fifteen years a missionary in Africa, had spoken only of the lights of that life, not its shadows.

"Why wait until forty?" asked Katy's mamma, looking up from the sewing and cradle that occupied hand and foot.

"Well you see I must teach first, you know, and perhaps write books too, and make lots of money; and then, when my hair gets gray, and my teeth tumble out, and all—why you see then I'll look well enough for a missionary: the heathen won't mind."

"Sure enough," said Mrs. Gray: "that is a very good plan of life, if you can follow it out. But you know there was Mrs. Stevens, who died last week, and she was just forty. Don't you think you had better place it a little earlier?"

"Well, perhaps thirty-five would do."

"Yes, that would be only keeping seven-eighths of life for yourself, and

giving one to Christ. That might do: only Aunt Katy, you know, died at thirty-five. Would that be safe?"

"Well, thirty, then;" and Katy moved to the window and looked out.

"Thirty: that's better. That is just the age of Cousin Mary when she was thrown from the carriage on her way to a party. You know she has never walked a step since."

Katy drummed restlessly on the window. Never in her life, it seemed, had so few old persons passed on the street. "Perhaps I could go at twenty-five," she said at last with a sigh.

"That is young enough to go to Africa," replied Mrs. Gray. "You know that pretty Miss Robbins, who was buried last week at that age, and thought of going out to India."

"I don't see, mamma," said Katy, turning from the window, and laughing, with the tears in her eyes, "but I shall have to go right away, so as to be safe."

"So would you, darling, if you could not be one of Christ's workers every day, and right here. If you should live for yourself for twenty-five years, wouldn't it be rather hard work, all at once, to begin to live for others?"

"I think so. Why, of course!" said sensible Katy.

"Don't dream then, dear, of great things by and by; but be such a helpful worker every day in little things, that at last the Master shall see that you have grown strong enough to bear great things."

"I will, mamma. Now, shall I begin by watching baby, and letting you go out for fresh air?"

And Katy's beginning is the true way. —*Well Spring.*

COME.

During a religious awakening in a factory village some time ago, a foreman was awakened, but could not find peace. His superior sent him a letter, requesting him to call at six o'clock. Promptly he came. "I see you believe me," said his master. The foreman assented. "Well, see; here is another letter sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. He took the paper. and began to read slowly, "Come—unto—me—all—ye—that—labor," etc. His lips quivered, his eyes filled with tears; then he stood for a few moments not knowing what to do. At length he inquired, "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. This expedient was owned of God in setting him at liberty.

YOUNG SANDWICH-ISLANDER.

While Hupu, a young Sandwich-Islander, was in America, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length the islander said, "I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this: we all shall be there. One question will be asked of us all, viz., 'Do you love the Lord Jesus Christ?' Now, sir; I think I can say, *Yes:* what will you say?" When he stopped, all present were silent. At length the lawyer said, as the evening was far gone, they had better conclude it with prayer, and proposed that the native should pray. He did so; and, as he poured out his heart to God, the lawyer could not conceal his feelings: he was bathed in tears, and sobbed aloud. All present wept too, and, when they separated, the words "What will you say, sir?" followed the lawyer home, and did not leave him till he received Jesus as his own Saviour.

Have you, dear reader, received Jesus yet?

BETTER WHISTLE THAN WHINE.

"As I was taking a walk early in September, I noticed two little boys on their way to school. The smaller one tumbled and fell; and, though he was not very bad

ly hurt, he began to whine in a babyish way,—not a regular roaring boy-cry, as though he was half killed, but a little cross whine.

"The older boy took his hand in a kind and fatherly way, and said,—

"'Oh, never mind Jimmy! don't *whine:* it is a great deal better to *whistle*!

"And he began in the merriest way a cheerful boy-whistle.

"Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie,' said he: 'my lips won't pucker up good.'

"'Oh! that is because you have not got all the whine out yet,' said Charlie; 'but you try a minute, and the whistle will drive the whine away.'

"So he did! and the last I saw or heard of the little fellows, they were whistling away as earnestly as though that was the chief end of life. I learned a lesson which I hope I shall not soon forget; and it called out these few lines, which may possibly cheer another whiner of maturer years, as this class is by no means confined to the children;"—*Well Spring.*

A KINDLY DEED.

A kindly deed
Is a little seed,
That groweth all unseen;
And lo, when none
Do look thereon,
Anew it springeth green.

The little dole
Of a humble soul,
In all sincereness given,
Is like the wings
Of the lark as it springs,
Singing clear to the gate of heaven.

—*Sunday Magazine.*

BOOK NOTICE.

THE PHILANTHROPIES. The Practical Workings of Christianity. The Gospel of Christ the only true Gospel of Humanity. By Rev. J. U. PARSONS. Revised by Rev. E. N. KIRK, D.D.

The little book with the above title, has attaching to it a singular interest, in the fact that both the reviser and the author, within a few weeks of each other, finished, as in a moment, their earthly career. The character of the book is very clearly described by the title. It is a remarkable collection of facts illustrating the natural outcome of Christianity, and furnishing an answer to much of that flippant talk which ascribes to science the marvels of modern progress and the alleviations of human want.

We can hardly think of a better book to confirm the faith of the Christian, or to sap the unbelief of the sceptic. We hope it may have a wide circulation.

OBITUARY.

MRS. ELIZABETH B. BURTON.

A voice of mourning comes to us from the sea. Mrs. Elizabeth B. Burton, of our African Mission, died on shipboard, June 23d and was buried in the ocean, midway between Liverpool and New York.

Mrs. Burton and her husband left Africa for America, May 21st, in consequence of her ill health. They came by the way of Liverpool, and she seemed benefited by her passage there. Soon after arriving, she took cold, and the asthma from which she was suffering became alarmingly distressing. After resting a short time, they embarked for New York, Thursday June 18th, under the advice of her physician. For a short time she again seemed to improve, but her disease soon assumed a more aggravated form, accompanied with fever, under which she sank rapidly, until the morning of the 23d when she breathed her last. She was apparently unconscious for the last twelve hours, but she had already declared her entire readiness for whatever might be the Divine will, saying that she knew whom

she had believed, and was persuaded that he was able to keep that which she had committed unto him.

Mr. and Mrs. Burton have been connected with the Mendi Mission more than 21 years. They first sailed for Africa Dec. 25th 1852, and arrived at Freetown the following month. Though able to perform much valuable missionary service, and suffering less from fever than most others, Mrs. Burton was frequently compelled to intermit her labors, and twice she left the Mission, expecting never to return. Yet, on the improvement of her health, impelled by her own, and her husband's love for the Mission, she again returned; for the last time in Jan. 1871. During the last year, her conviction became settled that her work in Africa was done, and in May she bade a final adieu to the mission and the people, expecting never again to meet them on earth.

Sooner than she anticipated she has gone to her reward, doubtless to meet before the throne some of the earlier companions of her labor, and numbers of those, who, through those labors, are rejoicing in salvation through the blood of the Lamb.

Mr. Burton feels under great obligation to the Captain of the Spain, and others, for their kindness to Mrs. Burton during her sickness, and for their thoughtful care in making provisions for the burial at sea. To the Rev. John Raven, a Congregational clergyman from England, he feels especially indebted for his spiritual ministrations to Mrs. Burton, his services at the burial, and his christian and brotherly sympathy with him in his affliction.

Mr. Burton has always enjoyed good health in Africa, and he hopes to return to the Mission this fall, with a reinforcement consisting of Rev. Barnabas Root and others. The Executive Committee would be glad to add two more ordained missionaries to the number.

RECEIPTS

FOR JUNE, 1874.

MAINE, $96.25

Amherst. Sab Sch. $4., Rev. H. S. L. $1.	5 00
Bangor. Rev. J. E.	1 00
Bethel. Second Cong. Sab. Sch. $20., Miss R. B. W. 25c.	20 25
Cumberland Mills. Warren Cong. Ch. and Soc	63 00
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Wells. Barak Maxwell, *for Belmont Chapel*	5 00

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Wilton. Cong. Ch. and Soc.	37 50

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Vergennes. Cong. Ch. and Soc	21 17
West Brattleborough. Cong. Ch. and Soc. $21.50, Sab. Sch. $25.	46 50
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West Townshend. Cong. Ch.	7 10
Windham. Cong. Ch.	34 00

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MINNESOTA, $77.51.

Minneapolis. Plymouth Ch. $31.71, Vine St. Cong. Ch. $4.55.,..... 36 26
Winona. B. M. Cravath $25., First Cong. Ch. q. coll $16.25..... 41 25

KANSAS, $16.

Burlington. Cong. Ch..... 12 00
Lawrence. Ladies' Miss. Soc., *for Belmont Chapel*..... 4 00

COLORADO TER.

Canyon City. D. L..... 1 00

DISTRICT OF COLUMBIA.

Washington. Mrs. Anne S. Banfield..... 50 00

MARYLAND.

Baltimore. Miss S. W. J..... 50

NORTH CAROLINA, $236.43.

Raleigh. Washington Sch. $120.56, Sab. Sch. $9 50.,..... 130 06
Wilmington. Williston Sch..... 106 37

SOUTH CAROLINA, $202.54.

Charleston. Avery Institute 170 50
Columbia Children of Rev. F. P. B..... 29
Greenwood. Brewer Normal Sch..... 31 75

GEORGIA, $2.513.17.

Andersonville. Normal Sch..... 130 29
Atlanta. Atlanta University $1 161.25, Pub. Sch. Fund $290., Sales and Rent $43. "Ravens," $5.,... .....1.499 25
Macon. Pub Sch. Fund..... 105 00
Savannah. Beach Institute..... 778 63

TENNESSEE, $1,206.75.

Chattanooga. Pub. Sch. Fund $1.012.50., First Cong. Ch. $6.50.....1.019 00
Memphis. Le Moyne Sch..... 187 75

ALABAMA, $1.994.10.

Marion. Pub. Sch. Fund $312., Sale of Land $5 ,..... 317 00
Mobile. Emerson Institute..... 258 60
Montgomery. Pub. Sch Fund..... 576 00
Selma. Pub. Sch. Fund $770 Burrell Sch. $2.25..... 772 25
Talladega. Cong. Ch..... 70 25

MISSISSIPPI, $6.982.20.

Columbus. Pub. Sch. Fund $558., Rent $200..... 758 00
Tougaloo. State Appropriations $5.494.90, Tougaloo University $729.30..... ...6.224 20

LOUISIANA.

New Orleans. Straight University $204. Morris Brown Ch. $60., Rent $10.,..... 274 00

ARKANSAS.

Fort Smith. Pub. Sch. Fund..... 300 00

Watertown. By H. W. Bingham..... 4 00
——— "A Friend,"..... 1 00

ATLANTIC OCEAN.

——— Passengers, Steamship Spain, by D. W. Burton, *for Mendi M*..... 21 60

SCOTLAND.

Glasgow. Mrs. Ann McDowall *for a Teacher*..... 200 00

Total, $28,854 49

Total from Oct. 1st to June 30th.. . $225,774 80

WM. E. WHITING,
Asst. Treas,

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notifications of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S.C., Andersonvile, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo., 19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES—Among the Freedmen 311; among the Chinese 12 in foreign lands 29; total, 352. STUDENTS—In Theology 47; in College Course 56 in Chartered Institutions 1907; in other schools 12,141; total, 14,048. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.
BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.
CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.